

THE
REFORMATION ³
OF THE
CHURCH
OF

IRELAND,

IN THE

Life and Death of *GEORGE BROWNE*

Some time

ARCH-BISHOP

OF

DUBLIN,

BEING

The First of the *Romish* Clergy that adhered
here in *Ireland*, to the Reformation of the Protestant
Church of *England*; being then Reformed within this
Realm of *Ireland*. Anno 1551.

Dublin, Printed by *Jos. Ray*, at *College-green*, for *Jos. Howes*
Bookseller, at the *Kings Arms* in *Castle-street*. 1681.

THE
REFORMATION

OF THE
CHURCH

OF
IRELAND.

IN THE

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some time

ARCH-BISHOP

OF

DUBLIN.

REID

The First of the Roman Clergy that adhered
here in Ireland to the Reformation of the Protestant
Church of England, bearing the Reformation within the
Reform of Ireland, 1534.

Printed by J. R. in College Street, for J. R.
in the City of Dublin, in the Year 1711.

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TO THE
R E A D E R.

BEholding and taking into Consideration the Condition of the Protestant Religion at present, it caused me to recollect, and unite so many Collections as I could find amongst my Manuscripts for this purpose. Chiefly to set forth this small Narrative of the Reformation of the Protestant Faith, first established within this Realm of Ireland; entituling the same, The Life and Death of GEORGE BROWNE, sometime Archbishop of Dublin; as he was the first of the Clergy here in this Nation that adhered thereunto. Also to set forth Romes Contrivances, how she and her Emis-saries endeavoured to oppose both God and Majestrate, purposely to darken the Glorious Beams of the holy Gospel, which at that time was but newly (like a Plant) sprouting out of the Earth, recovering of its strength, after a hard and tedious winter season, having met with many sharp Nips; yet, through Gods Providence, how it gathered strength, and hath hitherto flourished in spite

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of all evil Oppositions whatsoever, contrived by Rome and her Adherents, to depress the same. The Narrative will speak for it self, not bringing forth Rayling Accusations, which too many do either in Pulpits or in Libels in these days, which doth but open a Gap for Satan and his Imps to divide Protestants, but plainly laying before you History and Records, collected by wise and judicious men, whose Memorials to future Ages, give a second Breathing, though dead, yet by their Works still living.

Behold and taking into Consideration the Condition of the Protestant Religion at present, it cannot be too much regretted, that such a Collection as this, could find amongst our Ministers for this purpose, chiefly to set forth this small Narrative of the Restoration of the Protestant Faith, first established within this Nation of Ireland; containing the same The Life and Death of George Brown, sometime Archbishop of Dublin; as he was the first of the Clergy here in this Nation that adhered thereto. Also to set forth Thomas Conner, born in our Faith, who was endeavored to oppose both God and Mankind, **THE** to darken the Glorious Beams of the Holy Gospel, which at that time was but new (the Plant) growing out of the Earth, recording of its strength, as a hard and tedious winter season, but now it is a happy Time; yet, though Gods Providence, born it up, and did deliver it from its Enemies.

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The Reformation of the **CHURCH of IRELAND,**
in the Life and Death of **GEORGE BROWNE,**
sometime Archbishop of Dublin, &c.

GEORGE BROWNE, by Birth an Englishman and of the Order of St. *Augustine* in *London*, who by space of time became Provincial of the Fryars of the same Order in *England*, being a man of a meek and peaceable Spirit, upon the sad Accident that befell *John Allen* his Predecessor, who had been Archbishop of *Dublin*, a Description of whom may at large be read not only in the Chronicle called *The Second Addition to Giraldus Cambrensis of Ireland*, but also in Sir *James Wares* Book titled *De Prasulibus Hibernia*, pag. 118 & 119. to whom we refer the Reader, where he may find that this *George* was preferred to the Archiepiscopal See of *Dublin* by King *Henry the Eighth*, and consecrated before his Arrival into *Ireland*, by *Thomas* Archbishop of *Canterbury*, two other Bishops assisting him, viz. *John* then Bishop of *Rochester* and *Nicholas* then Bishop of *Salisbury*, on the 19th of *March*, Anno 1535. *Styl. Angl.*

The Reverend *James Usher* late Primate of *Armagh*, amongst his Memorials of *Ireland*, gives this holy Father this Description; *George Browne* a man of a cheerful Countenance, in his Acts and Deeds plain down right, to the Poor merciful and compassionate, pitying the state and condition of the Souls of the people, advising them, when he was Provincial of the *Augustine* Order in *England*, to make their applications solely to Christ, which Advice coming to the Ears of *Henry the 8th.* he became a Favourite, who upon the decease of *John Allen* late Archbishop of *Dublin* became his Successor; within five years after that he had enjoyed that See, he (much about the time that King *Henry the 8th.* began to demolish the Priors, Abbies and Monasterys formerly built by the *Romish* Clergy within these his Majesties Dominions of *England* and *Ireland*) caused all Superstitious Reliques and Images to be removed out of the two Cathedrals in *Dublin*, and out of the rest of the Churches within his Diocese, he caused the Ten Commandments, the Lords Prayer and the Creed, to be placed, being gilded and in Frames about the Altar in the Cathedral of *Christ Church* in *Dublin*, he was the first that turned from the *Romish* Religion of the Clergy here in *Ireland*, to embrace the Reformation of the Church of *England*; for which Fact he was by Queen

Queen Mary laid aside, and his Temporality taken from him, yet he patiently endured Affliction for the Truth to the end.

Upon the Reformation of King Henry 8th. in England, and at his Renouncing the Papal Power or Supremacy of Rome, his Chief the Lord Thomas Cromwell then Lord Privy Seal wrote unto George Browne then Archbishop of Dublin, signifying from His Highness the King, (then terming the King by that Title) he was fallen absolutely from Rome in Spiritual matters within his Dominion of England, and how it was his Royal Will and Pleasure to have his Subjects there in Ireland to obey his Commands as in England, nominating the said George Browne Archbishop one of his Commissioners for the Execution thereof, who in a short space of time wrote to the Lord Privy Seal, as follows:

My most Honoured Lord,

George Cromwell
then Arch-
bishop of Ar-
magh.

Against the
Supremacy
of K. H. the
8th.

Geo. Browne
desires a Par-
liament to be
in Ireland to
confirm the
Kings Supre-
macy.

Geo. Brownes
complaint of
the Irish
Clergies Ig-
norance.

The zeal of
the Common-
alty of Ire-
land.

O Neale of the
Irish Papists,
a great Stick-
ler for the
Pope against
the King.

Y Our humble Servant receiving your Mandate, as one of His Highness's Commissioners, hath endeavoured almost to the danger and hazard of this temporal Life, to procure the Nobility and Gentry of this Nation to due Obedience, in owning of his Highness their Supream Head as well Spiritual as Temporal, and do find much oppugning therein, especially by my Brother Armagh, who hath been the main oppugner; and so hath withdrawn most of his Suffragans and Clergy within his See and Jurisdiction, he made a Speech to them, laying a Curse on the people whosoever should own his Highness Supremacy; saying, that this Isle, as it is in their Irish Chronicles, Insulara, belongs to none but to the Bishop of Rome, and that it was the Bishop of Romes Predecessors gave it to the Kings Ancestors. There be two Messengers by the Priests of Armagh, and by that Archbishop, now lately sent to the Bishop of Rome. Your Lordship may inform His Highness, that it is convenient to call a Parliament in this Nation, to pass the Supremacy by Act; for they do not much matter His Highness's Commission which your Lordship sent us over. This Island hath been for a long time held in Ignorance by the Romish Orders; and as for their Secular Orders, they be in a manner as ignorant as the people, being not able to say Mass, or pronounce the Words, they not knowing what they themselves say in the Roman Tongue: the Common people of this Isle are more zealous in their Blindness than the Saints and Martyrs were in the Truth at the beginning of the Gospel. I send to you my very good Lord these things, that your Lordship and His Highness may consult what is to be done. I do feared O Neale will be ordered by the Bishop of Rome to oppose your Lordship's Order from the Kings Highness; for the Natives are much in Numbers within his Powers. I do pray the Lord Christ to defend your Lordship from your Enemies. Dublin 4. Kalend. Septembris, 1535.

The

The Year following a Parliament was called in *Ireland*, the Lord *Leonard Grey* being then King *Henry's* Vice-Roy of that Nation, in which *George Browne*, then being not many Months above a Year in his Archiepiscopal Chair in *Dublin*, stood up and made this short Speech following :

My Lords and Gentry of this His Majesties Realm of *Ireland*,

BEhold, your Obedience to your King is the Observing of your God and Saviour Christ; for He, that High Priest of our Souls, paid Tribute to Cesar (though no Christian;) greater Honour then surely is due to your Prince His Highness the King, and a Christian one : Rome and her Bishops in the Fathers days acknowledged Emperors, Kings and Princes to be Supream over their Dominions, nay Christs own Vicars : And it is much to the Bishop of Romes shame, to deny what their precedent Bishops owned; therefore His Highness claims but what he can justifie : The Bishop *Elutherius* gave to *St. Lucius* the first Christian King of the Britains; so that I shall without scrupling vote His Highness King *Henry* my Supream over Ecclesiastick matters as well as Temporal, and Head thereof, even of both *Isles* *England* and *Ireland*, and that without Guilt of Conscience or Sin to God; and he who will not pass this Act, as I do, is no true Subject to His Highness.

Geo. Browne
the Arch-
bishop of
Dublin his
Speech.

This Speech of *George Brown* startled the other Bishops and Lords so, that at last through great difficulty it passed, upon which Speech *Justice Bra- bazon* seconded him, as appears by his Letter to the Lord *Thomas Crom- well* then Lord Privy Seal of *England*, which original is in that famous Li- brary of *Sir Robert Cotton*, out of which *Sir James Ware*, that learned Anti- quary, transcribed the same.

Within few years after that the Act of Supremacy had past in *Ireland*, we do find by a Letter written by *George Browne* to the Lord *Cromwell*, complaining of the Clergy and how they fall off from what had past, and how the Bishop of *Rome* and *Ireland* had contrived matters against the then Reformation : Collected by *Sir James Ware*, out of an old Registry some time in the custody of *Adam Loftus*, *Hugh Corwins* Successor, and also Arch- bishop of *Dublin*.

*Justice Bra-
bazon* secon-
ded *George
Browne*.

Right Honourable and my singular good Lord,

*Geo. Browne
his complaint
to the Lord
Privy Seal of
the United
fastness of
the then Irish
Clergy.*

*His Com-
plaint of Ima-
ges and Re-
liques.*

*His Com-
plaint of the
Prior of the
Holy Trinity
and Dean of
St. Patricks in
Dublin, and
how the Irish
hate the Lord
Privy Seal.*

I Acknowledge my bounden Duty to your Lordships Good will to me, next to my Saviour Christs, for the Place I now possess; I pray God give me his Grace to execute the same to his Glory and His Highness Honour, with your Lordships Instructions. The People of this Nation be zealous, yet blind and unknowing; most of the Clergy, as your Lordship hath had from me before, being ignorant, and not able to speak right Words in the Mass or Liturgy, as being not skilled in the *Latin Grammar*; so that a Bird may be taught to speak with as much sense as several of them do in this Country. These sorts, though not Scholars, yet crafty to cozen the poor Common people, and to dissuade them from following His Highness Orders: *George* my Brother of *Armagh* doth underhand occasion Quarrels, and is not active to execute His Highness's Orders in his Diocess.

I have observed your Lordships Letter of Commission, and do find several of my Pupils leave me for so doing. I will not put others in their Livings till I do know your Lordships Pleasure; for it is meet I acquaint you first, the *Romish* Reliques and Images of both my Cathedrals in *Dublin*, of the *Holy Trinity* and of *St. Patricks*, took off the Common people from the true Worship, but the Prior and the Dean find them so sweet for their Gain, that they heed not my Words: therefore send in your Lordships next to me an Order more full, and a Chide to them and their Canons, that they might be removed. Let the Order be, that the Chief Governours may assist me in it. The Prior and Dean have written to *Rome* to be encouraged, and if it be not hindred before they have a Mandate from the Bishop of *Rome*, the People will be bold, and then tugg long before His Highness can submit them to His Graces Orders. The Country Folk here much hate your Lordship, and despitefully call you in their *Irish* Tongue the *Blacksmiths Son*.

The

The Duke of *Norfolk* is by *Armagh*, and that Clergy desired to assist them not to suffer his Highness to alter Church Rules here in *Ireland*: as a Friend I desire your Lordship to look to your Noble Person; for *Rome* hath a great kindness for that Duke (for it is so talked here) and will reward him and his Children. *Rome* hath great Favours for this Nation, purposely to oppose His Highness; and so have got, since the Act passed, great Indulgences for Rebellion, therefore my hopes is lost, yet my Zeal is to do according to your Lordships Orders. God keep your Lordship from your Enemies here and in *England*. *Dublin* the 3d. Kalends of *April*. 1538.

The Duke of *Norfolk* and the *Irish* combine together

Rome's Indulgence to Rebellion in *Ireland*.

To the Lord Privy Seal
his Honourable good
Lordships
Ex Antographo.

Your Lordships at
Commandment,

George Browne.

Soon after this Letter had been written, News came to the Castle of *Dublin*, that the Bishop of *Rome* had sent over a Bull of Excommunication of all those who had or shall own the Kings Supremacy within the *Irish* Nation; which Caused the Archbishop to write accordingly.

A Bull from *Rome*, excommunicating those who own'd the Kings Supremacy.

Right Honourable,

M^T Duty premised, it may please your Lordship to be advertised, sithence my last there has come to *Armagh* and his Clergy a private Commission from the Bishop of *Rome*, prohibiting His Gracious Highness's people here in this Nation to own his Royal Supremacy, and joyning a Curse to all them and theirs who shall not within forty days, confess to their Confessors, (after the publishing of it to them) that they have done amiss in so doing: the substance, as our Secretary hath translated the same into English, is thus.

I A B. from this present hour forward in the presence of the holp Trinity of the Blessed Virgin Mother of God/ of St. Peter, of the holp Apostles/ Archangels/ Angels/ Saints and of all the holp Host of Heaven/ shall and will be always obedient

The form of their Confession to their Popish Priest

dient to the holy See of St. Peter of Rome/ and to my holy Lord the Pope of Rome and his Successors/ in all things as well spiritual as temporal/ not consenting in the least that his Holiness shall lose the least Title or Dignity belonging to the Papacy of our Mother Church of Rome, or to the Regality of St. Peter.

I do vow and swear to maintain/ help and assist the just Laws/ Liberties and Rights of the Mother Church of Rome.

I do likewise promise to confer/ defend and promote/ if not personally/ yet willingly/ as in ability able/ either by Advice/ Skill/ Estate/ Money or otherwise/ the Church of Rome and her Laws against all whatsoever resisting the same.

I further vow to oppugn all Hereticks/ either in making or setting forth Edicts or Commands contrary to the Mother Church of Rome, and in case any such to be moved or composed/ to resist it to the uttermost of my power/ with the first convenience and opportunity I can possible.

I count and value all Acts made or to be made by Heretical Powers of no force or worth/ or to be practised or obeyed by myself/ or by any other Son of the Mother Church of Rome.

I do further declare him or her/ Father or Mother/ Brother or Sister/ Son or Daughter/ Husband or Wife/ Uncle or Aunt/ Nephew or Niece/ Kinsman or Kinswoman/ Master or Mistress and all others/ nearest or dearest Relations/ Friend or Acquaintance whatsoever accursed/ that either do or shall hold for the time to come / any Ecclesiastical or Civil/ above the Authority of the Mother Church/ or that do or shall obey/ for the time to come/ any of her the Mother Churches Opposers or Enemies/ or contrary to the same/ of which I have here sworn unto: so God/ the Blessed Virgin/ St. Peter, St. Paul, and the holy Changelists help/ &c.

The condition of Ireland in Anno 1538. now the Natives begged Foreign Powers against K. Henry.

His Highness Vice-Roy of this Nation is of little or no Power with the old Natives, therefore your Lordship will expect of me no more than I am able: This Nation is poor in Wealth, and not sufficient now at present to oppose them: It is observed, that ever since His Highness's Ancestors had this Nation in possession, the old Natives have been craving Foreign Powers to Assist and Rule them; and now both English Race and Irish begin to oppose

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pose your Lordships Orders, and do lay aside their National old Quarrels, which I fear will, if any thing will, cause a Foreigner to invade this Nation, that will: I pray God I may be a false Prophet, yet your good Lordship must pardon mine opinion, for I write it to your Lordship as a Warning.

Dublin May 1538.

Your humble and true Servant

To the Lord Privy Seal
with speed.

George Browne.

Upon the Feast of St. John Baptist following the said George Browne seized on one Thady o Birne, one of the Order of St. Francis, who had Papers from Rome, as follows, being sent to the Lord Privy Seal by a Special Messenger.

A Letter found in a Friars Pocket.

My Son o Neal,

THou and thy Fathers were all along faithful to the Mother Church of Rome, His Holiness Paul now Pope, and the Council of the holy Fathers there, have lately found out a Prophecy, there remaining, of one St. Lamerianus an Irish Bishop of Cashell; wherein he saith, That the Mother Church of Rome falleth when in Ireland the Catholick Faith is overcome: Therefore for the Glory of the Mother Church, the Honour of St. Peter, and your own Secureness, suppress Heresie and his Holiness's Enemies; for when the Roman Faith there perisheth, the See of Rome falleth also: therefore the Council of Cardinals have thought fit to encourage your Country of Ireland, (as a sacred Island) being certified, whilst the Mother Church hath a Son of worth as your self, and of those that shall succour you, and joyn therein, that she will never fall, but have more or less a holding in Britain, in spite of fate. Thus having obeyed the Order of the most sacred Council we recommend your Princely Person to the holy Trinity of the Blessed Virgin, of St. Peter, St. Paul, and of all the heavenly Host of Heaven. Amen.

The Bishop of Meets Letter to stir up O Neal.

As much as to say, England not safe whilst Popery is admitted in Ireland.

Romæ 4 Kalend.
May 1538.

Episcopus Metensis.

Upon further Examinations and searches made, this Thady o Birne was pillar'd, and confined a prisoner until His Highness's further Order for his Tryal; but News coming over, that he must be Hanged, he made himself away in the Castle of Dublin, on the Eve of the Feast of St. James; yet his dead execution.

dead Corps was carried to the *Gallows Green* and hanged up, and after there buried: but it was said, by the Register of *St. Francis Monastery of Dublin*, that they brought him from thence and buried him in that Monastery.

Anno 1541.

K.H. 8th. turneth the Priory of the Blessed Trinity into a Deanery.

George Brown having enjoyed the See of *Dublin* seven years or thereabouts, King *Henry the 8th*, upon the Dissolution of the Abbeyes, Priors and Monastries here in *Ireland*, changed the Priory of the *Blessed Trinity of Dublin* into a Deanery and Chapters, since which Mutation, it hath generally bore the Name of *Christ Church*.

The alterations upon this mutation of K.H. 8th. vid. James Ware de Antiquitatibus & de Præsulibus Hiberniæ.

What alterations King James made in this Cathedral.

Upon this Alteration, as it appears upon Record, this Cathedral consisted of a Dean and Chapters, a Chanter, a Treasurer, six Vicars, Chorals, and two Singing Boys, allowing to them two 45 l. 6 s. 8 d. *English*, (*durante bene placito*) which Sum his Daughter *Queen Mary* confirmed for ever, having confirmed the Deanery, yet with Alterations, as she was a Romanist.

This Cathedral continued after this said form (though not in Popery) even until King *James* his days, who then altered all what King *Henry* and his Daughter had done, and upon this second Alteration he constituted a Dean, a Chanter, a Chancellor, a Treasurer, three Prebends, six Vicars, Chorals and four Singing Boys, ordering likewise that the Archdeacon of *Dublin* should have a Place in the Quire and a Vote in the Chapters. As for a further Description of this Cathedral, we shal omit it; having reserved the same for a large Narrative of the said Cathedral, in a Book which is ready for the Press, entituled, *The Antiquities of the City of Dublin*, which wanteth only the Liberality of Lovers of Antiquities and Learning to contribute to the Cuts, which are intended for the same.

When the Liturgy of the Church of England was first read in Dublin.

King *Henry the 8th* deceasing, and his hopeful Offspring King *Edward the 6th* succeeding within a short space after his Royal Fathers Death, that hopeful Prince (by the Advice of his Privy Council) began to consider what good Effects the Translation of the holy Bible had done, also how much it had enlightened the Understanding of his Subjects, they altered the Liturgy Book from what King *Henry* had formerly printed and established, causing the same to be printed in *English*, commanding the same to be read and sung in the several Cathedrals and Parish Churches of *England*, for the common Benefit of the Nobility, Gentry and Commonalty; and that his Subjects of *Ireland* might likewise participate of the same Sweetness, he sent over Orders to his Vice Roy Sir *Anthony St. Leger*, then being Lord Deputy of that Nation, that the same be forthwith there in *Ireland* observed within their several Bishopricks, Cathedrals and Parish Churches; which was first observed in *Christ Church at Dublin*, on the Feast of *Easter 1551*. before the said Sir *Anthony*, *George Browne*, and before the Mayor and Bayliffs of *Dublin*, *Jahn Lockwood* being then Dean of the said Cathedral.

The

The Translation of the Copy of the Order for the Liturgy of the Church of
England to be read in Ireland runs as follows.

EDWARD by the Grace of God, &c.

K. Edwards
Order for the
Liturgy of
the Church
of England to
be read in
Ireland.

Whereas our Gracious Father/ King Henry the 8th. of
happy memory/ taking into consideration the Bondage
and heavy Yoke that his true and faithful Subjects sustained
under the Jurisdiction of the Bishop of Rome, as also the Ig-
norance the Commonalty were in/ how several fabulous Sto-
ries and lying Wonders misled our Subjects in both our
Realms of England and Ireland, grasping thereby the means
thereof into their hands/ also dispensing with the Sins of
our Nations by their Indulgences and Pardons for Gain/
purposely to cherish all evil Vices/ as Robberies/ Rebellions/
Thefts/ Whoredoms/ Blasphemy/ Idolatry/ &c. We/ our Gra-
tious Father King Henry of happy memory/ hereupon dissolved
all Priories/ Monastries/ Abbeyes/ and other pretended Reli-
gious Houses/ as being but Nurseries for Vice and Luxury/
more then for sacred Learning; We therefore/ that it might
more plainly appear to the World/ that those Orders had kept
the light of the Gospel from his People/ We thought it most fit
and convenient for the Preservation of their Souls and Wo-
ries/ that the holy Scriptures should be Translated/ Printed
and placed in all Parish Churches within his Dominions for
his faithful Subjects to encrease their Knowledge of God and
of our Saviour Jesus Christ. We therefore/ for the general
Benefit of our well-beloved Subjects Understandings/ when
ever assembled or met together in the said several Parish Chur-
ches/ either to pray or to hear Prayers read/ that they may the
better join therein/ in Unity/ Hearts and Voice/ have caused
the Liturgy and Prayers of the Church to be translated into
our Mother Tongue of this Realm of England, according to the
Assembly of Divines lately met within the same for that pur-
pose. We therefore Will and Command/ as also Authorize
you Sir Anthony St. Leger Knight/ our Vice-Roy of that our
Kingdom of Ireland, to give special notice to all our Clergy/ as
well Archbishops, Bishops, Deans, Archdeacons, as other our Secular
Parish Priests within that our said Kingdom of Ireland, to perfect/
execute and obey this our Royal Will & Pleasure accordingly.

Given at our Mannor of Greenwich Febr. 6. in the Fifth year of our Reign.

To our trusty and well-beloved Sir Anth. St. Leger Knt.

E. R.

our Chief Governour of our Kingdom of Ireland.

Several

*Several Collections from Anthony Martin, formerly
Bishop of Meath.*

An Assembly called on this Order of King Edwards.

BEfore Proclamations were issued out, Sir *Anthony St. Leger*, upon His Order, called an Assembly of the Archbishops and Bishops, together with other of the then Clergy of *Ireland*, in which Assembly he signified unto them as well His Majesties Order aforesaid, as also the Opinions of those Bishops and Clergy of *England*, who had adhered unto the Order, saying, that it was His Majesties Will and Pleasure, consenting unto their serious Considerations and Opinions, then acted and agreed on in *England* as to Ecclesiastical matters, that the same be in *Ireland* so likewise celebrated and performed.

Sir *Anthony St. Leger* his Arguments with *George Dowdall*, *Armachanus*.

Sir *Anthony St. Leger* having spoken to this effect, *George Dowdall*, who succeeded *George Cromer* in the Primacy of *Armagh*, stood up, who (through his *Romish* Zeal to the Pope) laboured with all his power and force to oppose the Liturgy of the Church, that it might not be read or sung in the Church; saying, then shall every illiterate fellow read Service (or Mass) as he in those days termed the word Service.

Sir *Anthony* his reply to *George Dowdall*.

To this Saying of the Archbishops, Sir *Anthony* replied, No, your Grace is mistaken, for we have two many illiterate Priests amongst us already, who neither can pronounce the *Latine*, nor know what it means, no more than the Common people that hear them; but when the people hear the Liturgy in *English*, they and the Priest will then understand what they pray for.

George Dowdall to Sir *Anthony*

Upon this Reply, *George Dowdall* bade Sir *Anthony* beware of the Clergies Curse.

Sir *Anthony* to *Geo. Dowdall*.

Sir *Anthony* made answer, I fear no strange Curse, so long as I have the Blessing of that Church which I believe to be the true one.

George Dowdall's Reply.

The Archbishop again said, Can there be a truer Church than the Church of Saint *Peter*, the Mother Church of *Rome*.

Sir *Anthony's* Return.

Sir *Anthony* returned this answer, I thought we had been all of the Church of Christ; for he calls all true Believers in him his Church, and himself the Head thereof.

George Dowdall.

The Archbishop replied, and is not *St. Peters* the Church of Christ.

Sir *Anthony*.

Sir *Anthony* returned this Answer, *St. Peter* was a Member of Christ's Church, but the Church was not *St. Peters*, neither was *St. Peter* but Christ the Head thereof.

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Then *George Dowdall* the Primate of *Armagh* rose up, and several of the Suffragan Bishops under his Jurisdiction, saving only *Edward Staples* then Bishop of *Meath*, who tarried with the rest of the Clergy then assembled, on the Kalends of *March* according to the old stile, 1551. but if we reason as from the Annunciation of our Lady, which was the 25th of *March*, it was 1550.

Sir *Anthony* then took up the Order, and held it forth to *George Browne* Archbishop of *Dublin*, who (standing up) received it, saying; This Order, good Brethren, is from our Gracious King, and from the rest of our Brethren, the Fathers and Clergy of *England*, who have consulted herein, and compared the holy Scriptures with what they have done; unto whom I submit, as *Jesus* did to *Cesar*, in all things just and lawful, making no question why or wherefore, as We own Him our true and lawful King.

After this several of the meeker or most moderate of the Bishops and Clergy of *Ireland* cohered with *George Browne* the Archbishop of *Dublin*, amongst whom *Edward Staples* Bishop of *Meath*, who was put out from his Bishoprick, for so doing, in *Queen Mary's* days, on the 29th of *June* 1554. *John Bale*, who on the second of *February* 1552. was Consecrated Bishop of *Ossory* for his fidelity, and afterwards by *Queen Mary* expelled. Also *Thomas Lancaster* Bishop of *Kildare*, who was at the same time put from his Bishoprick, with several others of the Clergy, being all expelled upon *Queen Mary's* coming to the Crown.

When these passages had passed, Sir *Anthony* was in a short time after recalled for *England*, and Sir *James Crofts* of *Herefordshire* Knight, placed Chief in his stead; who began his Government from the 29th of *April*, 1551.

Sir *James Crofts*, upon his coming over, endeavoured much for the persuading of *George Dowdall* to adhere to the Order aforesaid; but *Dowdall* being obstinate, his Majesty and the Learned Privy Council then of *England*, (for his perverseness) upon the 20th. of *October* following, took away the Title of *Primate* of all *Ireland* from him, and conferred the same on *George Browne* then Archbishop of *Dublin*, and to his Successors, by reason that he was the first of the *Irish* Bishops who embraced the Order for Establishing of the *English* Liturgy and Reformation in *Ireland*; which place he enjoyed during the remainder of *King Edward's* Reign, and for a certain time after; as you shall know further in its due course and place.

Alterations following one after another, (even upon this Reformation of the Church of *England*) and the Title of *Primacy* being disposed of, as we have already mentioned, unto *George Browne* aforesaid; some Writers saying that *George Dowdall* was banished, others that he was not, but went voluntary of his own will; yet, not to dispute the case, another Archbishop was or Bishops.

George Dowdall leaves the Assembly.

Geo. Browne his Speech upon King *Edw.* Order.

Geo. Browne's Speech

wrought on several of the *Irish* Bishops and Clergy to adhere to Protestantism

Vid. Plura supra Ja. Warton in *Præful. Hib.*

Sir *Anthony* recalled, and Sir *James Crofts* made Lord Deputy of *Ireland*.

George Dowdall deprived of the Title of *Primacy* of all *Ireland*, and *George Browne*,

though Archbishop of *Dublin*, enjoying that Title

A president

showing how it lies in Kings to expulse and to Constitute Archbishops.

was consecrated in lieu of him, though then living; by which it was then held lawful: as also that constituting of Archbishops and Bishops was in the power of Kings, and not in the power of Popes, or of the Bishop of Rome, which would be much to the Abasement of the Powers of the Crown of England ever to resign, or to acknowledge to the contrary.

Hugh Goodacre *Hugh Goodacre* Bachelour of Divinity was consecrated Archbishop of Armagh by the said *George Browne*, together with *John Bale* Bishop of Ossory, (already mentioned) in *Christ Church* in *Dublin*, on the second of February, Anno 1552. *Thomas* Bishop of *Kildare* and *Eugenius* Bishop of *Down* and *Connor* assisting him; yet notwithstanding *Hugh Goodacres* Consecration, *George Browne* then held the Title of Primacy of all Ireland.

K. Edward's This Reformation and Alteration having not time to settle, or to take root, it was soon quashed and pulled down, by that lamentable loss of that what hath been done before. hopeful Prince King *Edward* the Sixth, who died at *Greenwich* the 6th of June, 1553.

The Lady Upon King *Edward's* Decease, the Council having met to consult together upon the Affairs of these Dominions, as also how they might confirm and establish what they had already ordered and enacted, as well in Ecclesiastical matters as Temporal, a Division soon sprung up, some being for the Choice of the Lady *Jane Gray*, others for Queen *Mary*, at last upon conclusion *Mary* the Kings Sister was voted Queen, upon the Proposals and Promises which she made to the Council, to confirm all that had been perfected by her Father King *Henry* the 8th. and her Brother King *Edward* and his Honoured Council.

Q. Mary recalls what *K. H.* and *K. E.* had done. After she had been crowned and enthroned, she, for the space of three or four months, seemed moderate to the Protestant Reformers, yet all that while combining with *Rome* and her Enissaries; but having accomplished her Designs, she revoked her fair Promises, (which with Papists is a Rule) esteeming it no sin to break Contracts or Covenants with Hereticks and Protestants, numbred with such sort of people, especially with Papists these promises vanished; and then began the *Romish* Church not only to undo what King *Henry* and his Son King *Edward* had reformed, but to prosecute the Reformers and Reformed with Fire and Faggot.

Sir James But to our purpose, upon the 11th of November Anno 1553. she recalled *Crofts* recall'd *Sir James Crofts*, and sent over *Sir Anthony St. Leger* Lord Deputy into *Ireland*. This *Sir Anthony* had not been half a year Chief Governour of *Ireland*, before Queen *Mary* revoked the Title of Primacy from *George Browne*, expulsiing *Hugh Goodacre* out of the Archbishoprick of *Armagh*, and recalling *George Dowdall* to his See, and restoring him to the Primacy of all Ireland, as formerly, which Title hath ever since stood firm in *Armagh*, without

without any Revocation, either by Queen Elizabeth, or by any of her Successors.

George Browne, upon this Revocation, was by George Dowdall expelled, and not thought fit to continue in his See of Dublin, as being a married man, and it is thought, had he not been married he had been expelled, having appeared so much for the Reformation, in both these former Kings days, upon the expulſing of this George Browne, all the Temporalities belonging to the Archbishoprick were disposed of unto Thomas Lockwood then Dean of Christ Church in Dublin. It having been an antient Custom ever upon the Translation or Death of any of those Archbishops, to deposite the Temporalities into the hands of the Priors formerly of that Cathedral, when it was a Priory, and called by the name of the Cathedral of the Blessed Trinity. And it is observable, the last Prior became the first Dean upon the alteration as aforesaid.

George Browne
by George
Dowdall ex-
pulsed.

The See of Dublin after this Expulsion lay vacant for two years or thereabouts, until Hugh Corrin alias Corwine was placed therein: This Hugh was borne in Westmorland, a Doctor of the Law, being formerly Archdeacon of Oxford and Dean of Hereford, he was consecrated Archbishop of Dublin in the Cathedral of St. Pauls in London on the 8th. of September, Anno 1555. He after, upon the 13th. of the same Month, was by Queen Mary made Chancellor of Ireland, and upon the 25th. of the said September, he received this Letter from the Queen, directed to Thomas Lockwood the Dean of Christ Church, it being an antient custome formerly to recommend the Archbishop, whensoever constituted for that See, to the Prior of that said Cathedral.

Hugh Corwine
succeeded G.
Browne in the
Archbishop-
rick of Dublin

Queen Maries Letter to the Dean and Chapter of Christ Church in Dublin, to receive the Archbishop of Dublin honourably, and with due respect. Copia vera, ex Libro nigro Sanctæ Trinitatis Dublinii.

MARY the Queen.

Trusty and wellbeloved, We greet you well; and forasmuch as the Right Reverend Father in God, our Right trusty and wellbeloved Counsellor the Archbishop of Dublin, being lately chosen for that See, repaireth speedily to that our Realm of Ireland, as well to reside upon the Cure of his Bishoprick, which now of long time hath been destitute of a Catholick Bishop, as also to occupy the Office of our High Chancellor of that our Realm; albeit we have good hopes ye will in all things of your selves carry your selves towards him as becometh you, yet to the intent he

might the better govern the Charge committed unto him, to the Honour of Almighty God, and for the remain of our Service, VVe have thought fit to require and charge you, that for your part ye do reverently receive him, honour and humbly obey him in all things, as appertaineth to your Duties, tending to Gods Glory, our Honour, and the Common weat of that our Realm; whereby ye shall please God and do us acceptable Service.

Given under our Signet at our Mannor of Greenwich the 25th of September, in the second and third years of our Relgn.

To our trusty and well beloved the Dean and Chapter of the Cathedral of *Christ Church* within our Realm of *Ireland*.

This decides the Controversie between the Dean and the Archbishop lately set on foot.

Geo. Browne's Death, and a Popish aspersion wiped off.

I have here inserted this Letter, upon two accounts, first as being a Record remaining in the Cathedral; secondly, because there hath been some discourse of late, whether the Archbishop of *Dublin* had power herein, or whether it was upon King *Henry's* Mutation made a Denery as *Whitehall* Chappel is, and no Chathedral; but by this Letter it shews it is both still a Cathedral, and subject to the Archbishop of *Dublin*.

George Browne lived not long after the Consecration of this *Hugh Corwine*, yet I have amongst my Manuscripts a Writing of a Papist, who would fain have persuaded the world, that this *George Browne* dyed through Joy, having had a Bull from the Pope to be restored to his See of *Dublin*, which must needs be false, upon this account of Sir *James Wares*, who writeth these very words of him, in his Book titled *De Prasulibus Hibernias*, pag. 120. 1554. Circa id tempus Georgius Browneus (quod conjugatus esset) per Dowdallum Archiepiscopum Armachanum & alios Delegatos ex Authoritate est; otherwise the Pope, if he had granted such a Bull, must likewise have dispensed with his Marriage, it being contrary to the *Romish* Tenents for Bishops to marry. Having related thus much of *George Browne*, and of Ecclesiastical matters during his life, we shall proceed a little further concerning a short Sermon of his, preached unto the people in *Christ Church*, upon the first Sunday after Easter, anno 1551. being a Copy of the same given to Sir *James Ware* Knight, by *Anthony Marini* late Bishop of *Meath*, who formerly was Tutor to the said Sir *James Ware*, when he was a Student in *Trinity Colledge Dublin*.

The TEXT; Psal. 119. Ver. 18.

Open mine eyes, that I may see the wonders of thy Law.

THE wonders of the Lord God have for a long time been hid from the children of Men, which hath hapned by *Rome's* not permitting the common people to read the holy Scriptures; for to prevent you, that you might not know the comfort of your Salvation, but to depend wholly on the Church of *Rome*, they will not permit it to be in any tongue but in the Latin, saying that Latin was the *Roman* tongue: But the wonderful God inspired the holy Apostles with the knowledge of all Languages, that they might teach all people in their proper Tongue and Language, which caused our wise King *Kenry*, before his death, to have the holy Scriptures transcribed into the *English* Tongue, for the good of his Subjects, that their eyes may be opened to behold the wondrous things out of the Law of the Lord. But there are false Prophets at this instant, and will be to the end of the World, that shall deceive you with false Doctrines, expounding this Text, or that, purposely to confound your understandings, and to lead you captive into a wilderness of Confusion, whom you shall take as your friends, but they shall be your greatest enemies; speaking against the Tenents of *Rome*, and yet be set on by *Rome*; these shall be a rigid people full of fury and envy.

But to prevent these things that are to come, observe Christ and his Apostles; *Let all things be done with decency, with mildness, and in order*, fervently crying unto God, *Open thou mine eyes, that I may behold the wondrous things out of thy Law*, then should ye rightly keep the Law and the Prophets. It is the part of a Prince to be wise, for he hath a great Charge to Rule and Govern a Nation: Your late King foreseeing *Rome* and her Pope's intentions, how that he intended to enslave his Subjects, and to keep them in the state of ignorance, consulted with the Learned of his Realm, knowing that Youth might

Let the Reader consider the old manner of Preaching, and compare it to these days.

Geo. Browne sheweth how *Rome* hath absconded the truth of the holy Gospel from the people.

How *Rome* will have false Teachers to delude us.

This Prophecy is fulfilled by the Sectaries that are now in the Church amongst us.

K. Hen. 8th. his providence to provide for his Son *Edward* before his death.

might quickly be wrought on, therefore he prepared before his death a wise and Learned sort of Counsellors for his Sons Overseers, not trusting to one or two, but to several, that he might the better Rule his people, whose eyes the Lord God Almighty hath opened betimes, to behold his *wondrous works*.

By the word eyes, is meant our understanding.

Though the words of my Text be plainly thus (*Open thou mine eyes*) the meanest of you that hear me have eyes, but the true meaning of the words is, Endue us with understanding; for a Fool hath eyes, and sees men, women, beasts, birds, and other things, but yet wants understanding: So when we say, *Open thou our eyes*, we desire the Lord God to instruct and teach us the knowledge of his Laws.

How the Papists eyes be blinded in worshipping Images.

When you were lately led in blindness, your eyes beheld the Images that then stood in several of the Monasteries and Churches until they were removed; yet all this while were your understandings blinded, because ye believed in them, and placed your trust in them.

The follies of such as put confidence in them.

Suppose an Artist or Workman make an Image either of Man or Woman, and at last a Clergy-man of *Rome* give it such a name, calling it *St. Peter*, or *St. Paul*, or *St. Mary*, or *St. Anne*; must not that man, though he behold his own handy-work, and knows in his heart that it was his own work, be blind, and void of reason and understanding of the Law of God, and of the *wondrous things that are contained in the Law of the Lord*? Yes, surely he must be blind, and void of Reason, and of the true Faith, that would worship the same.

A good Argument to confute Image-worshippers.

The Workman carved the Eyes, but these Eyes see not; he likewise carved the Ears, but they hear not; the Nose, and it smells not; the Mouth, and it neither breaths or speaks; the Hands, they feel not; the Feet, but they stand stock still.

Another good Argument.

How therefore can your Prayers be acceptable unto this Image that sees you not approaching towards it, that hears you not when you pray to it, that smells not the sweet smells, be they of *Myrrhe* or *Frankincense* burning before it? How can it

absolve

absolve you, when the mouth is not able to say, *Thy sins are forgiven thee?* And if you place a certain sum of Money in the palm of the hand of that Image; come you again to morrow, the Money, it is true, shall find a customer, but the Image never the wiser, who took it; and if you desire to have it come unto you, it cannot without help; therefore the Workman that made this Image, is as blind, as deaf, as dumb, and as void of sense as the Image it self, and so be ye all that do put your trusts in them.

Therefore of late new Artificers, by springs have made artificial ones, which for a certain time shall move, and ye shall believe it to be real and certain: But beware good people, for they be but lying wonders, purposely that ye may break the Law of God. And thus hath the Devil devised a lying wonder, that ye may be deluded to break the Law of the Lord, which is, *Thou shalt not make unto thy self any Graven Image.*

Pretty cheats to delude poor Souls. viz. the Image of our Lady Law-ressa.

O Lord open thou our Eyes, our Ears, and our Understanding, that we may behold the wondrous things that are in thy Law. The Law of God is an undefiled Law.

A Prophecy of the Jesuits, how all Schisms shall come from, and by their means. This Prophecy is fulfilled in the story of Mark, and Faithful Commune.

Oh! why should we be so wicked then as to defile that Law, which the Almighty God hath made so pure without blemish. *Jesus came to fulfil the Law, and not to abolish the Law.* But there are a new fraternity of late sprung up, who call themselves *Jesuits*, which will deceive many, who are much after the Scribes and Pharisees manner: Amongst the Jews they shall strive to abolish the truth, and shall come very near to do it; for these sorts will turn themselves into several forms, with the Heathen, an Heathenist; with Atheists, an Atheist; with the Jews, a Jew; and with the Reformers, a Reformed, purposely to know your intentions, your minds, your hearts, and your inclinations, and thereby bring you at last to be like the fool that said in his heart there was no God. These shall spread over the whole World, shall be admitted into the Council of Princes, and they never the wiser; Charming of them, yea, making your Princes reveal their hearts, and the secrets therein unto them, and yet they not perceive it, which will happen from

from falling from the Law of God, by neglect of fulfilling of the Law of God, and by winking at their sins; yet, in the end, God to justify his Law, shall suddenly cut off this Society even by the hands of those who have most succoured them, and made use of them; so that at the end they shall become odious to all Nations: They shall be worse then Jews, having no resting place upon the Earth, and then shall a Jew have more favour then a Jesuite. Now, to arm you all good Christians against these things that are to come, lest ye be led into temptation; Cry unto the Lord your God, and heartily pray that he would be so merciful unto you as to *open the eyes of your understanding, that you may behold the wonders and pleasantness that is in his Law.* Which God of his mercy grant, that you may all do.

Thus concluding with the Acts and Deeds of this Reverend Father, we shall end with *Queen Maries* Designs, how she intended to have persecuted the Protestants in *Ireland*; but by Providence prevented; as you shall further know by this following Relation, being averred by several sufficient persons, as well Ecclesiastical as Civil.

How miraculously God preserved the Protestants in *Ireland* from persecution in her days.

Queen Mary having dealt severely with the Protestants in *England*, about the latter end of her Reign, signed a Commission for to take the same course with them in *Ireland*, and to execute the same with greater force, she nominates Doctor *Cole* one of the Commissioners, sending the Commission by this Doctor, who in his Journey coming to *Chester*, the Mayor of that City hearing that Her Majesty was sending a Messenger into *Ireland*, and he being a Churchman waited on the Doctor, who in discourse with the Mayor taketh out of a Cloak-bag a Leather Box, saying unto him, *Here is a Commission that shall lash the Hereticks of Ireland*, calling the Protestants by that title; The good Woman of the House being well affected to the Protestant Religion, and also having a Brother named *John Edmonds* of the same, then a Citizen in *Dublin*, was much troubled at the Doctors words; but watching her convenient time, whilst the Mayor took his leave, and the Doctor complementing him down the stairs, she opens the Box and takes the Commission out, placing in lieu thereof a Sheet of paper with a Pack of Cards, the Knave of Clubs faced uppermost, wrapt up. The Doctor coming up to his Chamber, suspecting nothing of what had

had been done, put up the Box as formerly. The next day, going to the Waterfide, wind and weather serving him, he sails towards *Ireland*, and landed on the Seventh of *October*, 1558. at *Dublin*; then coming to the Castle, the Lord *Fitz Walters* being Lord Deputy sent for him to come before him and the Privy Council, who coming in, after he had made a Speech relating upon what account he came over, he presents the Box unto the Lord Deputy, who causing it to be opened, that the Secretary might read the Commission, there was nothing save a pack of Cards with the Knave of Clubs uppermost, which not only startled the Lord Deputy and Council, but the Doctor, who assured them he had a Commission, but knew not how it was gone; then the Lord Deputy made answer, *Let us have another Commission, and we will shuffle the Cards in the mean while*; The Doctor being troubled in his mind went away, and returned into *England*; and coming to the Court obtained another Commission; but staying for a wind at the Waterfide, news came unto him, that the Queen was dead, and thus God preserved the Protestants in *Ireland*.

This being a Copy of *Richard* Earl of *Cork* his Memorials, as also of *Henry Usher* sometime Lord Primate of *Armagh*, being also entred amongst Sir *James Wares* Manuscripts, who hath often heard the late *James Usher*, Nephew to the said *Henry*, and also Primate of *Armagh*, averr the same, and wondred that Mr. *Fox* had not inserted it in his *Acts and Monuments*; there is yet living a reverend Father of the Church, *Henry* now Lord Bishop of *Meath*, who can affirm this Relation from the said *James Usher* late Lord Primate of all *Ireland*.

Upon the recalling of the Lord *Fitz Walters* into *England*, the Queen *Elizabeth* by the Grace of God &c. succeeding, discoursing with the said Lord concerning several passages here in *Ireland*, amongst other discourses he related the aforefaid passage that had hapned in *Ireland*, which so delighted the Queen, that Her Majesty sent for the good Woman, named *Elizabeth Edmonds*, by her Husband named *Mattershad*, and gave her a Pention of Forty pound *durante vita*, for saving her Protestant Subjects of *Ireland*.

F I N I S.